THE SVMME OF CHRISTIAN RELIGION:

Comprehended in fixe principal *Questions, serving for instruction* of the simpler sort.

And it may also be taught by Christian *housholders in their* Families.

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AT LONDON
Printed by *Felix Kyngston*, for *Thomas Man*. 1617.

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THE SVMME OF CHRIstian Religion, contained in sixe *principall Heads.*

1. *First, our knowledge of God.*
2. *Secondly, of Mans miserie.*
3. *Thirdly, of Christ our Saviour.*
4. *Fourthly, of Faith.*
5. *Fifthly, of a godly conversation.*
6. *Sixthly, of Eternall life.*

Question.

WHat is God?

A. God is a Spirit, or spirituall essence, being of himselfe, and in himselfe most perfect, infinite, eternall, and invisible.

Q. How doe you conceive this God in your minde?

A. We ought not to imagine that hee is like a man, or any other creature in heauen, or in earth, for that were to frame an Idol in our hearts, or fancie: but we are to conceiue

of him in our minde, when we either pray or thinke vpon him, as he hath reuealed himselfe in his holy word, by his properties, or by his workes.

Q. How many especiall properties bee there of God?

A. Sixe: as that hee is infinite, eternall, omnipotent, most wise, iust and mercifull.

Q. What meane you by euery one of these?

A. By his infiniteneſſe we conceiue that he is present in all places, filling heauen and earth: by his eternitie we are taught that hee is without all beginning, only of himselfe, and without al end, that is, shall be for euermore: his omnipotencie sheweth he is able to work all things in heauen and earth as it pleaseth him: by his wisedome we meane hee vnderstandeth all things, bee they neuer so secret, and the causes of them: his iustice admonisheth vs that he hateth all sinne, and will punish the same in al offenders without repentance: and by his mercie we do meane, that he is full of pity and compassion towards al those, that with a broken and a sorrowfull heart do come vnto him in the mediation of his Son Iesus Christ.

Q. What

Q. What reasons haue you to perswade your conscience, that there is such a holy and glorious God?

A. There be foure speciall reasons.

1. First, that heauen and earth, which could not make it selfe, and the wonderfull frame of the whole world, doth shew that it had a mightie Creator.

2. Secondly, the heauenly nature of mans soule, endued with wisedome, reason, iudgement, and memorie: and therefore, must the maker and giuer thereof bee farre more wise and glorious.

3. Thirdly, the terrors and gnawing that wicked and wretched sinners haue in their guilty consciences, though no man know their sinnes: which testifie to them that there is a reuenging God.

4. Fourthly, the fearefull and sudden punishments which the Lord doth send vpon diuers prophane persons euen in this life, may perswade the hardest heart, that there is a God that raigneth.

Q. How many persons are there in the Godhead?

A. This eternall God, though he be but one in Godhead, yet he is three in persons: for one true God is distinguished (not diuided)

into the Father, the Sonne, and holie Ghost, and these three are but one God: because the same whole Godhead of the Father, is the Godhead of the Sonne, and the Godhead of the Son, is the Godhead of the holy Ghost, having all but one essence belonging to the three persons. One person differeth from an other thus: The Father is of himselfe and of no other: the Sonne is begotten from all eternitie of the Father: and the holie Ghost proceedeth from them both.

Q. When did this glorious God make himselfe knowne to the world?

A. We are to know that this our eternall God, though hee was before all beginning, most perfect in himselfe, thousand thousand of ages before the world was made: The Father reioycing himselfe with his holy Sonne, and the Sonne and Father with the blessed Spirit, needing nothing in all the world; yet it pleased him of his infinite mercie, to appoint a time when hee would make himselfe knowne vnto the world, the which then he began to doe, when hee began to create heauen and earth, and Angels and men with all other creatures. So that now the Lord is knowne in all the world, especially by the works of his creation. By which he made all the world in

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sixe daies, the earth and all the creatures for the vse of man. And he made man according to his owne image, in holinesse and righteousnesse, without all spot of sinne, and in the knowledge and wisedome of all earthly and heauenly things, needfull to bee knowne by him, that he might the better serue the Lord: This our God is also knowne by the workes of his holy prouidēce, by which he doth guide and gouerne all men and all creatures in the world, as may best aduance his owne glorie.

Mans Miserie.

Q. Seeing God made man such an excellent creature euen in his owne Image, what is the cause that hee is now subiect to so many miseries?

A. We are to know, that God indeed created mankinde at the beginning, good, holy, wise, and righteous, according to his Image, namely, our first Parents Adam and Eue, whom the Lord made in most excellent state: as in their soules they were indued with all heauenly knowledge, both of the creatures of God whatsoeuer, and of the will of God so far as concerned their seruice due vnto his Maiestie: in affection they were endued with all

innocencie, and all other spirituall graces: in
bonie they were intire and perfect, and the
Lord gaue vnto them the dominion of, and
ouer all creatures in the earth, and placed
them in the heauenly garden of Paradise, in
all happinesse and felicitie: therefore no part
of their miserie and sinfulnesse came from
God, but from Satan and themselues.

Q. VVho was the chiefe instrument of
mans fall?

A. The diuell, who being created a good
Angell at the beginning (but through pride
fell from God, and became a wicked Spirit:
seeing man in this happie estate, did enuie
him, and bearing malice against the Lord for
the punishment inflicted on him, did labour
to destroy this excellent creature of God,
Man. He therefore couering himself in the bo-
dy of a Serpent, set vpon Eue first, the wea-
ker vessell, by most craftie entisements, per-
swading her to breake that holy commande-
ment, that God had giuen Adam and her,
namely, that they should not eate of the for-
bidden fruit, lest they died the death: so they
obeying Satans words rather then Gods
commandement that did create them, brought
by their horrible sinne euerlasting death and
miserie, vpon all their children and posterity:

for

for as God gaue them all vnpurenesse, and follicitie, for themselues and their posteritie: so by sin they lost the same from themselues and their posteritie: and this maketh all mankind that commeth into the world, to be borne in sin and wickednesse, euen when they are in their mothers wombe, because not only the guilt of Adams sinne, but also the corruption is deriued from their first parents vnto them.

Q. How doe we call this sinne which all men are borne in, and bring with them from their Parents?

A. It is called originall sin, by which our minds are naturally blind and ignorant of the true knowledge of God, our will obstinate and rebellious, our memorie heauie and dull to remember any thing that is good or godly, our conscience defiled and polluted, and subiect to feares, and horrors, our affections disordered, & excessiue aboue that which they ought, and finally euery part of our bodie a ready instrument for our minde, to fulfill the wicked motions of the same: so that wee are sold vnto sinne, and are become bondslaues vnto it by this our originall corruption.

Q. What be those euill actions that are the fruit of this corruption?

A. Our continuall transgressions, which

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are called actuall sinnes, as namely, the seuerall thoughts of our hearts, of which some are sinfull, vaine, and vnprofitable: yea, they that haue any goodnesse in them are mixed with great imperfection: so that all of them make vs guiltie before the iudgement seate of God: for as the Lord, who doth best know vs doth witnesse, All the thoughts of our heart are onely euill continually. Genesis 6. vers. 5. From these our sinfull thoughts proceed our wicked words, and the vanitie of our ordinary talke, which is full of sinne and folly, nothing tending to goodnesse, or godly edification. Thirdly, all our outward actions either respecting God, others, or our selues, are nothing but continuall transgressions of Gods Commandements.

Q. What are the punishments and plagues that are deseruedly due vnto man for his originall and actuall transgressing?

A. In name and fame hee is subiect to reproch, infamie, shame, and ignominie, though often vndeserued: in goods, losse, damage, and hinderances to himself, household, and children: for his life, pouertie, and nakednesse, hunger, thirst: in body, aches, paines, diseases, and finally, death, with the diuers and fearefull sorts thereof. In the soule, blindnesse,

hardnesse

hardnesse of heart, horror of conscience, and after this life eternall and everlasting destruction of bodie and soule, in that burning lake of hell fire with Satan and his angels, where the worme never dieth, and the fire never goeth out. And this is the most miserable estate of every man naturally: which should make him sigh and sorrow till hee had found some meane to be delivered out of the same.

3. *The knowledge of Christ our Saviour.*

Q. What meanes have you to escape this miserable and damnable estate?

A. We are to know that the most mercifull and eternal God, seeing man his most excellent creature under heaven, thus throwne into destruction by Satan, of his owne infinite pity and compassion did vouchsafe to send his only Sonne from the highest heavens into this miserable world, to accomplish the wonderfull mysterie of mans redemption: the which mercie except the Lord had shewed, man had bin through sin in farre worse estate, then the vilest toad or vglyest creature on earth.

Q. What are wee to vnderstand concerning this blessed Saviour of ours?

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A. In Christ we must consider three things especially: First, his person. Secondly, his offices. Thirdly, his sufferings.

Q. What are we to consider concerning his person?

A. Concerning his person, wee are to know, that he which must be the Saviour of mankinde must be God necessarily, both that he might overcome Satan and the power of hell, death and damnation, which none could doe but God only. Secondly, because his merits and suffrings were to be of infinite price, that they may satisfie the infinite wrath of God for sinne. Thirdly, because her was to give the holy Ghost, and all spiritual graces to those that be his, which none but God can doe: therefore for these causes hee that should be a Saviour must necessarily be God. Now it was not onely needfull that hee should be God, but hee must be man also: and because the justice of God did require, that that nature which had offended, that same nature should be punished for the offence.

2. Secondly, because if that hee had not bin man, he could not have died on the Crosse for us: for God cannot die.

3. Thirdly, because it might be a comfort unto us, that we had such a holy high Priest,

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which was couched with the same infirmitie that we are troubled withall: for these causes it was necessarie that our Saviour should be man.

Q. How are these two natures ioyned in one person?

A. We are taught to beleeue that he was conceiued by the holy Ghost, which conception signifieth three things.

1. First, the miraculous nativitie of our Saviour Christ, conceiued of a virgin without meanes of man, that he might be the Son of God.

2. Secondly, the sanctifying of that flesh which he tooke of the Virgin: and purifying it from all spot of sinne, which came into the world through Adams fall, that hee might be a holy and undefiled sacrifice to God his Father for the sinnes of others.

3. Thirdly, his conception signifieth the wonderfull union and ioyning of the two seuerall natures into one entire person, that he might be a perfect Saviour, & for this union he is called Immanuel, that is, God with vs.

Q. What be the offices of Christ?

A. The offices which wee are to beleeue in this holy Saviour, for the full working of our redemption, are three: namely, that he

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is our King, our Priest, our Prophet. In that wee acknowledge him to bee our King, wee meane that hee is onely a spirituall head, by which we that are his members, are in matters of conscience to be governed, that he only hath authoritie to prescribe vs lawes, to binde our consciences, that he by his most wise prouidence, doth gouerne all matters that can befall vnto vs either for our soules or bodies, and doth direct them to the best.

In acknowledging him to be our priest, we beleeue that he only by the offering of himself once vpon the Crosse, hath perfectly washed away all the sinnes originall and actuall of so many as doe beleeue: so that there is no other Priest or offering for sinne.

2. Secondly, that from henceforth he sitteth at the right hand of the Father, to make intercession through his merits, for all those that call vpon the Father through him. Lastly, in acknowledging him to be our Prophet, we meane that he only of himselfe can teach vs any truth from his Father, and all others from him, and that all truth needfull to be beleeued in religion, commeth from his blessed word alone, and that hee only must teach our consciences to consent vnto that truth which doth sound outwardly in our eares, for they

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that doe beleeue must be taught of God.

Q. What are wee to thinke concerning the sufferings of Christ?

A. The sufferings of this blessed Saviour for mans redemption, cõprehend all the vexations, crosses, troubles, and afflictions, which did befall to him in soule or bodie, during the dates of his pilgrimage on earth: as his poore and base natiuitie in a stable and a cratch, his persecutions by the Tyrant Herod, being in swathling cloutes, his flight into Egypt among infidels, his poore and homely state to his ministerie. Then his persecutions, reproches and reuilings, To be a drunkard, a glutton, a Traitor to Cæsar, a false teacher, a fauourer of sinners, one mad and out of his wits, a Coniurer, one that was at league with Belzebub, through whom hee was said to cast out Diuels, and all other shamefull and reprochfull infamies, that the cursed mouth of man could vtter against him: Then his hatefull persecutions, till by his owne Disciples he was betraied vnto his enemies, who most maliciously handled the holy Son of God, by mocking, buffeting, scourging and spitting on him, tossing him from post to piller, till hee was deliuered to the prophane crew of souldiers; who after they had abused his

his bleſſed perſon in vile ſort, at laſt hanged him vp betweene two theeues, as the vileſt of them, and made him die the curſed death of the Croſſe: and yet euen then ſparred not their ſauage crueltie in ſcoffing at his holy prayers, and piercing his glorious ſide with a ſpeare, euen to the very heart. And yet theſe horrible torments of his body were nothing comparable to the wofull agonie and anguiſh which his righteous ſoule did ſuffer: which made him ſweate drops of bloud, and to deſire the prayers of his drowſie Diſciples, yea to haue an Angel ſent from heauen to comfort him in his moſt bitter agonies, which made him to complaine with a pitifull outcry, that God, euen God his Father, had forſaken him. Theſe and many more then theſe, were the anguiſhes which the Sonne of God, and Sauiour of the world, ſuffered for the ſinnes of his moſt miſerable wretches.

4. *Of Faith.*

Q. Seeing Chriſt is in the higheſt heauens, and we on earth, how are we made partakers of the merits of this our Sauiour?

A. By true and a liuely faith.

Q. What is faith?

A. Faith

A. Faith is a certaine knowledge and sure perswasion of the free fauour of God, that I humblie acknowledge my hainous sinnes before Gods Maiestie, and desiring pardon for them from my heart, haue an assurance of the forgiuenes of them all for the death and passion of Christ Iesus my Sauiour: which assurance is grounded vpon the promises of God, and sealed in my heart by the holy Ghost.

Q. How is faith begotten in our hearts?

A. It is begotten in our harts by the preaching of the word of God, and after this sort: First, wee come to haue a knowledge of the wofull miserie of man through the sinne of Adam, and our owne continuall transgressions: by the least of which wee are subiect to euerlasting death, miserie, and condemnatiō; which thing is shewed vnto vs by the preaching of the Law. Then wee come to haue a knowledge of the Gospell, whereby we are taught; that the Lord of his infinite mercie hath vouchsafed to send a Sauiour into the world to deliuer man frō this wofull miserie. After this knowledge of the Law & the Gospel, there is wrought in vs a beliefe, that these things be very true which the Lord hath thus deliuered, and this is called a generall or hi-

storicall faith. Then I consider with my selfe that I am a sonne of Adam as well as other men, and therefore a childe of wrath; and inwrapped in that wofull miserie, which all the posteritie of Adam lieth in: and therefore I can looke for no other thing naturally but everlasting death and destruction.

This consideration carefully made, and applied to my heart, doth necessarily breede in me a trembling, and feare of Gods curse and heavie wrath, to which I am subiect: and therefore worketh in me a sorrow for my miserable estate, and a careful desire how I may come out of it. Having therefore before, knowledge of the wonderfull mercies of God to repentant sinners, that hee sent his owne Sonne to suffer death for the sinnes of the world, there commeth into my soule a hungring, and thirsting for this Saviour, that by him I may bee delivered from this wofull state of damnation. Then (by Gods mercie) I begin to be perswaded that my sins are pardonable for Christ his sake: and after this sorrow and Christian meditation, thorough the more effectuall and particular applying of Christ unto me, I begin to be assured that God hath forgiven me all my sinnes, and is at peace with mee through the death

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and passion of his Sonne, and so haue I the full growth of faith in my heart.

Q. How many principall benefits, and comforts of saluation, doth your faith finde in Christ?

A. Foure: which are soueraigne remedies for the foure woful miseries, that I finde my selfe cast into through Adams fall.

1. The first of my miseries is, the punishment of that euerlasting and fearefull death, the which I am made subiect vnto through sinne: for this miserie my faith findeth a remedie in Christ, who did suffer in his righteous soule the very torments of hell, and the cruell paines of eternall death in his beauie heart, both in the garden, where hee sweat drops of blood for anguith; and on the Crosse, when hee cried out so pitifully, that God, euen God his Father had forsaken him: so that by faith, applying his sufferings vnto my selfe, I finde my selfe as verily acquitted, as if I had suffered the same torments in mine owne person.

2. My second miserie, through Adams fall, is the defacing of the glorious Image of God, according to which man was created at the beginning, in all holinesse, wisedome, knowledge and integritie of soule: which

soule of mine now I finde to be blinde, ignorant, sinfull, and wholly corrupt: for this miserie, my faith in Christ my Sauiour is a remedy, in whom the image of God was perfect and entire, and his holy nature from the first moment of his conception, most righteous and perfect: so that faith applieth this innocencie and holinesse of his to me, and maketh it to be accounted in the sight of God, as if it were mine owne: and so I certainly perswade my self, that through the imputatiō of Christs innocent nature, I am accounted in the sight of God by faith, as holy, as if Adam had neuer fallen into sinne.

3. The third miserie, the which by Adams apostasie I am fallen into, is the continuall, daily, and actual rebellion against Gods law, and the breaking of Gods commandements, which I finde in my selfe: so that I cannot do any good before my regeneratiō, nor that good after regeneration which I would doe: for I cannot but sinne euery day, I am so polluted both in soule and body. For this miserie my faith findeth a remedy in Christ my Sauiour, who did perfectly in his life and conuersation fulfill the whole law of God his Father, and brake not one of his commandements, neither in thought, word nor deede: which perfect righte-

righteousnes, and actuall fulfilling of the law by Christ, faith applieth vnto me, & maketh mine, as though I had in mine owne person fulfilled the law of God, and neuer broken any point thereof. So that as before for mine originall sinne and corruption, I had a remedie by Christs natural innocencie: so now for my actual sinne and corruption, I haue a remedy by Christs actuall righteousnes and fulfilling the law.

4. The fourth & last miserie, which Adams transgression hath brought vpon me, containeth all the outward plagues which may befall to any person in this mortall life. As infamie, reproches, losses, pouertie, nakednesse, hunger, diseases, and death it selfe: for these miseries faith findeth a remedie in Christ, for he bare them all, or other miseries equall to any of them, on his miserable afflicted bodie whilest he liued: so that now there cannot any euill come by any of them to mee, for Christ hath borne all the euill of them: so that now they are not tokēs of Gods wrath, but signes of his mercie vnto me, while that by them hee trieth my faith, patience, and prayers, or chastiseth me into the straight way that leadeth vnto heauen; whilest hee suffereth others to wander in by-paths that leade vnto destruc-

rtion, and maketh mee a glorious example of suffering, to admonish others: and by all of them I haue assurance, that as God maketh me like vnto my Sautour in suffering in this world, so will hee make mee like him in glorie in the world to come. Therefore these outward crosses bee good, and not euill to Gods children.

Q. By what markes and tokens may one be sure, that hee hath this holy gift of faith? for the diuell doth deceiue most men, in perswading them that they haue a true iustifying faith, when indeede they haue but a shadow thereof.

A. There be fiue special signes or marks, whereby a man may know whether hee hath it or no.

1. The first signe is, to marke the growing or proceeding in Faith, whether it hath wrought with vs in such sort, as is formerly laid downe, or no.

2. A second marke is the hatred of sinne, and griefe for the same, which a true Christian shall finde in himselfe. Which hate of sinne proceedeth not from any feare of punishment onely, but from the loue of God, who hath so mercifully redeemed mee from the thraldome of Satan and eternall death, and

requireth

requireth nothing at my hands but to walke in his feare, and to labour to doe his will. So that this consideration moueth me, euen in the middest of my sinning, to haue a repugnancie, and after it repentance and sorrow: so that I am neuer quiet with my selfe, till by prayer I haue pacified my God with me, and feele his loue againe after my sinne. And this hatred is not onely toward my selfe, but also when I see other displease the Maiestie of God, it breedeth an anguish and griefe in my soule, and I mourne for them also, because the name of my God is prophaned: which griefe of mine I shew in my brotherly admonition, if my calling serue; or by some other token, if it doth not: for it is a token of a righteous soule to bee vexed with the vngodlie deedes and words of others.

3. A third token is that peace of conscience, and ioy in the holy Ghost, which passeth all vnderstanding: whereby often I finde such comfort in the matter of my saluation, as I would not change the same for al the world: and therfore this peace maketh me passe this world more cheerefully, and to goe thorough the troubles thereof with a more comfortable minde, then worldlings doe.

4. A fourth token is labouring in prayer,

when I can, from my soule betweene me and my God, complaine of my sinne with sorrow, and desire the Lord to forgiue them mee, for the death and passion of his righteous sonne, and to grant mee strength hereafter to resist them: so I feele a willing minde in my selfe to bee talking with my God in prayer, and finde comfort in the same.

5. A fifth token is, when with ioy and comfort, I can wish that our Sauiour Christ would appeare from heauen to iudgement, because I haue assured hope to stand at his right hand: and therefore thinking of the dreadfulnes of that day, I finde feare taken from mee, and ioy possessing my heart, yea a desire to be dissolued, and to be with the Lord in that eternall ioy, which hee hath prepared for his Saints. Where these tokens, or any of these are sincerely, that person may be perswaded he hath this glorious gift of true iustifying faith, which shal neuer be taken from him.

Q. How hath the Lord appointed that this faith should be fostered in euery one, besides prayer and the word?

A. By the two Sacraments which he hath appointed in the Church, to wit, Baptisme, by which we are incorporated into the visible

Church

Church of God, and dedicated into the name of the Father, Sonne, and holy Ghost (three persons and one euerlasting God) to bee his seruants, and bee our Lord and Master; wee his children, and he our father: and the Lords Supper, by which my soule is fed and my faith increased with Christ himselfe spiritually, and all heauenly graces in him: so that I am renewed by repentance, and increase of knowledge and affliction daily.

5. *Of good Conuersation.*

Q. Being thus iustified by faith in Christ, how are wee to passe the time of our pilgrimage here?

A. We are to passe the time of our pilgrimage here, in holinesse and righteousnesse all the daies of our life, that wee may with ioy looke for the houre of death, and dreadfull day of iudgement: which that we may the better doe, there be fiue things most necessarie to be remembred.

1. First, that holy watch, which we euery day are to keepe vnto the Lord ouer our thoughts, that they be not (as much as in vs lieth, or wee can possibly) wicked, vaine, and vnprofitable, but holy, righteous, and lawful,

and

and tending to some good towards God or man.

2. Next, ouer our words: that all proud, hatefull, angrie and vncleane speeches be banished out of our mouthes; and that they bee good, holy, and profitable before God & man.

3. Thirdly, I am to watch euery day ouer my outward deedes, that they be godly, iust, and lawfull: and for the doing of this the better, I must looke to all the powers and parts of my body and soule, my eyes, my eares, my countenance, my hands, and feete, with all the residue of my bodie, that they bee not an occasion of sinne to my selfe or others.

2. The second chiefe thing for the leading of my life godly, is daily prayer; that in the morning when I rise, I goe on my knees to the Lord with a zealous heart, thanking his Maiestie for the benefit of sleepe, crauing pardon at his holy hands for all my sinnes, Originall and Actuall, in word or deede, of my selfe, or my familie, and desiring wisedome and strength to amend them: Then that hee would prosper those things, that I take in hand that day in his feare, and mee in my calling to his glorie: and lastly, I must remember others that needes my prayers whatsoeuer. Then passing the day in my calling, according

cording to Gods commandement, at night againe I goe vnto the Lord as before, and by prayer labour with his Maiestie, that I may carry a cleere conscience to my bed, as it were to my graue, for I know not whether euer I shall rise againe.

3. The third thing for the leading of a godly life, that I vse daily some meanes to encrease my knowledge, and renue Gods image in me which is decayed: so that I may daily more and more know the duties I am to performe to the Lord, and the vices I should eschue. Which that I may attaine to, I ought to reade, or heare read, some part of the holy Scripture, or some other good and godly booke: I ought to vse conference with my brethren, as opportunitie shall suffer, about godly matters: or to meditate with my selfe as leisure shall allow me, on such things as may further mee herein: for this point especially is the Sabbath day to be obserued, because it is appointed aboue the rest, to increase both knowledge, affection, and all spirituall graces in me by the preaching of the Word, receiuing of the Sacraments, reading, conference, meditation, and viewing of Gods creatures.

4. A fourth speciall dutie of euery godly Chri-

Christian is to look to his family, and to those that the Lord hath placed vnder him, that they be gouerned in the feare of the Lord, according to the promise of Iosuah, 23.15. I and my house will serue the Lord. Therefore is he to see that prayers be vsed with them euery morning, before worke and vocation, and euery euening after their vocation: then to set such orders in his house, as no blasphemy, swearing, wicked speaking or doing be vsed therein, to the dishonour of God, or infamie of his house.

3. Thirdly, that all of them be instructed in the feare of God, and in true religion of him, that they may be able to giue an account of their faith.

4. Lastly, that they be appointed to a lawfull and orderly businesse, and not to liue in idlenesse, or after any wicked sort, whereby they should bee vnprofitable members, either for the Church or Common-wealth, for that were a hainous disorder in any Christian familie.

5. The fifth generall dutie of a godly life is, how wee ought to vse our selues vnto all others: toward whom we are to carrie our selues in all Christian manner, vsing for their benefit, both the benefits spirituall and temporall,

poꝛall, which God hath lent vs to that end, as admonition when they offend, counsell when they neede, comfoꝛt in distresse, and earthly helpe of our friends and goods.

6. Of Eternall Life.

Q. What are wee to thinke of our estate after this life, when we haue led a Christian and godly conuersation here?

A. We are to consider three things especially: First, the manner of a godly death, and departure out of this woꝛld: secondly, the knowledge of the resurrection of our bodies: and thirdly, of the last generall iudgement.

Q. What are wee to know concerning our departure hence?

A. Wee are carefully to foꝛesee that thoꝛough our default there be left behinde vs no occasion of euils, dissensions, iniuries in Church oꝛ Common-wealth: and theꝛefoꝛe wee are bound to satisfie all whom wee haue any way woꝛonged, and so deale, that neither poꝛe noꝛ rich haue iust occasion to curse vs, speake euill of vs, oꝛ of our childꝛen after vs; but that wee may leaue a sweete and comfoꝛtable remẽbrance behind vs after our death. Next, that wee may call our childꝛen and familie

mitie vnto vs, and leaue them a godly and fatherlie charge of religion and Gods feare. Thirdly, that wee make a profession before godlie brethren (of our faith and sincere profession, which wee meane to dye in), that they may witnesse to the world, and against Satan, that as wee liued, so wee dyed Christians, to Gods glorie, and the Churches comfort. And lastly, that hauing made our prayers to the Lord, we commend our soules into his holie hands, with a full expectation of eternall life, which God hath promised to all that feare him: and thus doing, we shall dye as becommeth a sweet childe of God.

Q. What are wee to know concerning the resurrection of our bodies?

A. After the knowledge of the manner of a godly death, wee are to haue some knowledge of the resurrection of our bodie, which shall returne to the earth: but at last (whatsoeuer shall become of it) whether consumed by fire, deuoured by birds or beasts, consumed by wormes, or eaten by fishes of the Sea; yet by the mightie power of God, it shall be raised, euen the selfe same bodie, to be ioyned with the soule at the day of iudgement or doome.

Q. What

Q. What are wee to thinke of the generall Iudgement?

A. Wee are to know the generall iudgement, with which the Lord hath appointed to iudge the quicke and the dead: the quicke who shall be aliue at his comming, and the dead before. When heauen it selfe shal be rouled vp like a scrole: the Sunne and Moone shall lose their light, the starres shal fall from heauen, the whole world shal burne with fire, and the fearefull sound of the Trumpet, by that great Archangel, shall be heard ouer all the world. Then shall the Angels be sent ouer the foure quarters of the world to gather the righteous, and all shall appeare before the iudgement seate of Christ; who shall come from heauen with the glorie of his Father, and all the hoast of his mightie Angels, to pronounce sentence vpon all: then shall the wicked, as Goates, bee put on the left hand, and the bookes shall bee opened, and the thoughtes of all hearts shall bee manifest. So that to their eternall shame and confusion, their secret sinne shall be made knowne to men and Angels: then shall they with for feare and shame, that the hils would fall vpon them, and the mountaines would couer them from the presence of that glorious

Iudge

Iudge that sitteth on the Throne, and at the last they shal receiue sentence of eternal woe; Goe ye cursed into euerlasting death, prouided for the Diuell and his angels, into that burning lake of fire and brimstone, where the worme neuer dieth, nor the fire neuer goeth out: which woful condemnation for euer and euer continueth world without end: contrarie, the godly being on the right hand, freed from all iudgement of condemnation, and being Iudges of the wicked men and wretched spirits, shall heare this ioyful sentence: Come ye blessed of my Father, and receiue the kingdome prepared for you before the beginning of the world: Where they shall follow the Lambe, and see the holy face of God, who is their whole felicitie, and be for euer with the Lord and his blessed Angels, and with the righteous men, and continue in all heauenly manner, praising God with vnspeakeable ioy from eternitie to eternitie.

And this is the briefe summe of our knowledge, and the end of our faith, that wil be true Christians.

The first row of Precepts concerning our thoughts.

1. That I bee carefull to keepe a better watch ouer my thoughts, wordes or deedes, then heretofore I haue done, to doe them more warily, for Gods glory, mine owne comfort, and my brethrens benefit. 1. Cor. 6. 20. 1. Pet. 1. 15. 18. Luk. 1. 75.

2. That I cleanse my heart from the very first motions of all sinfull thoughts; as of lust, anger, enuie, pride, couetousnes, malice, stubbornenesse, euill suspition: knowing that the least sinne deserueth death, and doth depriue mee of part of the comfort of my saluation. Iam. 4. 8. Mat. 15. 18. 19. Eph. 4. 29. 30. 31.

3. That all my lawfull affections be moderate and without excesse, and greater alwaies vpon heauenly things then on earthly. Eph. 4. 1. Luk. 10. 20.

4. That I fulfill not my mind in al things: for then shall I often sinne. I must therefore consider, whether that be lawful which I doe desire, and for the glorie of God. Chro. 17. 18. 1. Pet. 2. 11.

5. That I bestow no more care or thought vpon the world then I must needes, for the more-

moderate maintaining of my selfe, and those that belong to mee, lest my thoughts bee too much distracted from heauenly things. 1. Tim. 6.8. Gen. 42.63.28.20.

6. That I suffer not my minde to bee occupied with vnprofitable cares, or vaine meditations, for which I cannot giue a sufficient reason to God or man, if I were asked. Prou. 6.14. Col. 3.2.

7. That I thinke better of my brethren then of my selfe: and the more that I excell in any thing, the more humble I be before God and men. Rom. 12.16.

8. That I take some time euery day to meditate vpon the word of God, or some other good booke, and the rather for the miseries of the time, and the iniquitie of the age wherein I liue, and pray to God for remedie. Psal. 69.9.10.

9. That I thinke often on the vanitie of my life, vpon my departure hence, daily looking for my Sauiour in the clouds, and wishing rather a godly life then a long. Psal. 90. 10.11.12. Tit. 2.3.

10. That I carefully meditate & remember euery good thing that I haue, or learne, that I may readily practise it when time and occasion shall serue. Acts 17.11.

The second row of Precepts for our speeches and words.

1. That I remember, that such as my speech is, such is my heart: for out of the abundance of the heart the mouth speaketh. Psal. 50. 19. Psal. 12. 2. 3. 4. and that both my heart and mouth goe together.

2. That my speech be gracious to the edification, good, and benefit of them with whom I speake, and not to their euill or sinning. Col. 4. 6. Eph. 4. 29.

3. That my speech bee alwaies more and more ioyfull, earnest, and comfortable when I speake of heauenly things, then earthly things and matters. Deut. 6. 7. Col. 4. 6.

4. That I remember I shall answere for euery idle word. Mat. 12. 63.

5. That multitude of words be often sinfull: let me speake therefore as few as I may; yea to be rather silent then to speake vnprofitably. Prou. 17. 27. Iam. 1. 19.

6. That my words bee no greater or any more then my matter deserueth, nor beare a shew of vice in mee, or of any excessiue affection. 1. Cor. 2. 13. 1. Pet. 4. 11.

7. That as I beleeue not all things that

are told me, so I tell not all I heare, but tell the truth only: though not alwaies, Luk. 2. 19. Luk. 24. 25. Psal. 15. 3.

8. That I delight not to speake of other mens infirmities, especiallie behinde their backs, and speaking before them with griefe and wisedome, Psal. 15. 3. Iam. 4. 11. Tit. 3. 2.

9. That I speake not of God but with reuerence, knowing that I am not worthie to take his name in my mouth. Leuit. 19. 12. Rom. 9. 5.

10. That in praises I be discreet, in salutations courteous, in admonitions brotherly. Prou. 27. 2. Rom. 16. 16. Mat. 18. 15. Gal. 6. 1.

The third Row of Precepts of my actions respecting God.

1. That I vse daily prayer to God euery morning, noone, and euening, that he would guide me in my affaires, for his glorie and mine owne comfort. Deut. 6. 11. 22. Psal. 55. 17.

2. That I register vp all my sins committed against him in euery matter, and with griefe bewaile them at fit time, craning pardon for them, and strength against them. Psal. 51. 3. 12.

3. That

3. That euery day something of Gods word bee read, and meditated on, that I may thereby increase in godlinesse. Psal. 1. 2. Deut. 6. 6. 7.

4. That whatsoeuer I take in hand, I first take counsell at Gods word, whether it be lawfull or no, be it for my profit, or pleasure; and then that, I do it with prayer, at least in my heart. 1. Sam. 30. 8. 2 Sam. 2. 1.

5. That I giue thankes to God for euery benefit I receiue, and then dedicate the same for promoting of his glorie and the benefit of his Church. 1. Thes. 5. 18.

6. That I sanctifie Gods Sabbath duly in vsing holy exercises of prayer, preaching, meditating, and receiuing the Sacraments at their time. Exod. 20. 8. Esay 58. 13.

7. That any meanes that God hath appointed for my matter, be not more relied vpon then God himselfe: but that bee be first prayed vnto, for the prosperous vse of the meanes. 2. Chron. 16. 12. Iam. 4. 13. 14. 15.

8. That I sticke to God as well in aduersitie, as in prosperitie, knowing the one to be as necessary for mee as the other: yet let mee pray for my necessaries, and be humble when I haue them, that I vse them wel, that I lose thē not. Psal. 65. 11. Heb. 12. 6. 7. 8. 9. 10. 11.

9. That I make my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, consider and meditate of it after my departure. 1. Cor. 11. 28. & Eccl. 4. 17.

10. That I loue all things for Gods sake, & and God only for his owne: that I make God my friend, and then nothing can be mine enemie; and count all things as dung to serue God sincerely. Psal. 3. 8. Rom. 8. 1.

The fourth row of Precepts for my actions respecting my selfe.

1. That I refraine my eares from hearing, my eyes from seeing, my hands from doing, and euery part of my soule and bodie from fulfilling any vaine or wicked thing. Exod. 23. 1. Iob. 31. 1. Psal. 12. 2. 15. 3.

2. That my apparell, meate, and recreation be needfull, lawfull, and moderate. Luke 21. 34. Rom. 14. 20. 1. Tim. 2. 9. 2. Sam. 13. 18. 1. Tim. 5. 23. Pro. 26. 18. 19.

3. That with all care I redeeme the time, knowing that I shall answere for euery idle houre. Eph. 5. 1. 6. 2. Pet. 4. 3. 4.

4. That I bee as sorrowfull for the good deeds I haue omitted, as I am ioyfull of the good

good deedes I haue fulfilled. Rom. 7. 15.

5. That my especiall sins and corruptions be enquired into, & thought vpon with griefe, whether they are weakned in me, or remaine still in their old strength, and whether I resist them with more and more faithfulnesse euery day. 1. Cor. 11. 28.

6. That I remember with humilitie, all the good motions and actions God worketh in me, that they be pledges of my saluation, spurs to goodlinesse, and comfort against tentations. 2. Cor. 6. 4. 5.

7. That I suffer not my selfe to be pleased with vnprofitablenesse, that is, with vnwillingnesse towards good. Rom. 12. 11.

8. That I follow my lawfull calling so carefully for the good of Gods Church, or Common-wealth, as feeling the trouble thereof, I bee put in minde of my miserie by Adam, and bee humbled thereby. Gen. 3. 19. Rom. 12. 7.

9. That I take reuenge of my selfe for my slippery sinnes, or sinning, beating vnwne my body that I sinne not againe. 1. Cor. 9. 27. 2. Cor. 7. 11.

10. That I neuer make more shew of holinesse outwardly, then I haue inwardly in heart. Esay 58. 5. 6. Rom. 12. 9.

The fifth row of Precepts of my actions towards others.

1. That I remember, that whatsoeuer I haue, which may bee vsed toward others, God hath bestowed the same vpon me for others benefit. Rom. 1. 1.

2. That I count it not sufficient that I my selfe serue God onely, but also that I cause all that are in my charge by al meanes to doe the same. Gen. 18. 17. Psalm. 101. 7. 8. Iosua 24. 15.

3. That I consider that I am but Gods Steward in his benefits bee hath lent mee, and therefore I ought to employ them wisely to those that needs, heartily and intirely. 1. Pet. 4. 9. Romans 12. 8. 13. Hebr. 13. 15. Iam. 2. 15. 16.

4. That I behaue my selfe toward all so sincerely, that I may win the weake, comfort the strong, and make ashamed the wicked. 2. Cor. 10. 32. 33. 1. Tim. 5. 14.

5. That as I receiue good in companie, so I doe them some good to my power. Rom. 1. 12. 2. Cor. 6. 17. Heb. 10. 24. Ephes. 5. 11. Tit. 2. 12.

6. That when I know others to sinne I mourne

mourne for it, and amend it (if I may) by brotherly admonition. 1. Cor. 5. 2. Mat. 28. 15.

7. That I reioyce and praise the Lord for any good thing that hee sendeth vnto men, acknowledging it to for mine and other godlies sake, through Christ, that God vpholdeth the world. 1. Thes. 5. 18. 2. Cor. 1. 11.

8. That I striue not whether they should doe good to me, or I to them first: but that I benefit euen mine owne enemies, knowing my reward is with God. 1. Thes. 5. 15. Rom. 12. 20. 21. Gal. 6. 10.

9. That I be carefull to vse the good I can receiue by any man, knowing I am but a member of the bodie, and stand in needs of other members. Rom. 1. 11. 12. and 12. 16.

10. That I carefully craue the prayers of other brethren, and their praises to God also, for the gifts I haue receiued: and so shall I feele my fellowship in the bodie more effectually. Rom. 15. 16. 30. 2. Cor. 1. 11.

The end of the fiue rowes of Precepts, which would be read ouer euery day once, if it might be, till they were sure in our memorie; whereby they would make vs fit for instruction.

Twelue

Twelue steps which a man may striue towards heauen, and being in the first steppe, may thinke himselfe a good Christian: yet except he striue the thirteenth, he shal misse heauen gate, and fall into the fire of hell for euer.

1. He may haue great measure of knowledge of the true God, and of his workes, and gouerning the world: also of the Trinitie, and that Iesus Christ died for the sinnes of mankinde. Which knowledge euen the Pagans had, yea euen so, as few Christians attaine vnto so great knowledge, and yet hee may be damned, if he goe no further: for Satan knoweth all this better then any man, being a Spirit, and hauing the knowledge of Angels, and of the Scriptures: See his knowledge in March. 4. 3. 6. of Christ. Mark. 5. 7. Also the reprobates haue the like knowledge. Heb. 4. 2. and 6. 4. 5. 2. Pet. 2. 20.

2. Hee may not onely know these things before named, but also confesse them publikely, and beleeue them to be true. Also he may be able to talke and dispute of any point of diuinitie very cunningly, & be so great a maintainer of it, that hee may be a publike Preacher: yet if he goe no further he may be damned; for the diuell beleeueth, Iam. 2. 19. and publikely confesseth Christ, Mark. 5. 7. and

Mark

Mark.1.24.Mat.8.29. Agrippa also beleeued all these things, Act.26.26.27. Also Iudas was a preacher & worker of miracles.Mat.10. 7.8. So shall many reprobates.Mat.7.22.

3. Thirdly, hee may come to the hearing of Gods word preached, which fewe of the world commonly doe, or will doe: yea he may receiue the word, and that gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the cursed ground did so. Matth.13.20,21. So Herod also heard Iohn Baptist.Mark.6.20.

4. Fourthly, at the preaching of Gods word he may be so wonderfully affected, that hee may tremble againe, which most men neuer come vnto, desiring to heare it, as a tale, or for newes, or for bare knowledge: but euen this did cursed Felix. Acts 24.26. And Agrippa cried out, that he was almost perswaded to be a Christian, Acts 26.28. both reprobates.

5. He may haue a knowledge of his grieuous sins, and a feeling of them, and complaine of them to be great and grieuous: but so did damned Caine, Gen.4.13. 1 Sam.15. 24.25. and 26.21.

6. After he hath committed sinne, he may bee very sorrie: and troubled, before he commit

mit a sinne, and vse all meanes not to doe it, which few Christians doe, committing sinne without remorse: yet if he goe no further he may be damned. For wicked Pilate did this, striuing to set Christ free and pleading for him, Matth. 27.17.23. Also Herod being to behead Iohn Baptist. Matth. 14.9.

7. After he hath committed a sinne, he may be very sorrie for it, yea mourne and make satisfaction: yet if he goe no further he may be damned, for Achab did this, 1. King. 21.27. mourning and fasting. And Iudas also, who was so sorrie that hee hanged himselfe, and made satisfaction. Mat. 27.3.4.5.

8. Hee may bee accounted so glorious a member of the visible Church, as the best minister may haue nothing to say against him: yea hee may make such a good confession of his faith, as hee may bee partaker of the Sacraments, yet a reprobate: for Iudas was such a one, Iohn 13.2. and Simon Magus, Acts 8.

9. Hee may leade such a godly outward life, that the true children of God may thinke him so good as themselues: hee may reuerently vse all holy and diuine exercises: hee may make much of Preachers: hee may shew great zeale at the beginning: yet a reprobate,

probate: for Iudas was so thought of by the Apostles, Matth. 26. 22. hee vsed all holy exercises with the Apostles and our Sauiour. Herod made much of Iohn Baptist, Mat. 6. 20 Iehu was zealous at the beginning. 2. Kings 10. 16. 18.

10. Hee may not onely pray publikely at the Church, which most men doe for fashion, feare, shame, or company; but also alone betwixt God and himselfe, which few doe, and God may heare his prayers: also he may desire the godly to pray for him: if hee goe no further he is but a reprobate: for the Pharisies went alone to the Temple to pray: also God heard Achab. 1. King. 21. 29. Pharaoh desired Moses to pray for him, Exod. 9. 28. Also Simon Magus, Peter. Acts 8. 24.

11. He may thinke in his owne heart, that he is a very good Christian and beloued of God, and thanke God for it, and excell in the workes of a Christian, moue himselfe to thanke God, vse prayer, fasting, almes, and vprighe dealing with all men, and yet may be damned if hee goe no further: for the Pharisies (Luk. 18. 11.) had all these: but if our righteousnesse exceede not, we shall not enter into the kingdome of heauen.

12. After

12. After all this godly life led, lying on his death-bed, hee may often remember God and call vpon him: hee may talke of the ioyes of heauen, and thinke them happie that bee there, and wish himselfe there: yea hee may dye like a Lambe, and yet for all this bee a damned creature: for many shall say, Lord, Lord, and yet not enter into the kingdome of heauen, Mat.7.21. And assuredly they neuer said it oftner then when they were sick: & the foolish Virgines desired to enter in with Christ, Matth.25.12. and yet were shut out: feare therefore and tremble till you strive the thirteenth step.

13. The thirteenth steppe, without the which no man can enter into heauen and bee saued, is true repentance, which whosoeuer hath not, is yet no true Christian. And that is a true and vnfeined turning of the heart and soule vnto the Lord God from all our sinnes: and is caused in vs by the fearefull sight of Gods iudgement hanging ouer our heads, moving vs to lament our sinnes from our hearts bitterly: having a stedfast faith in the mercies of Christ Iesus: applying them to our selues, for our agreement with God: and leading a godly life according to Gods

comman-

commandements till our death: which true repentance when it is in any, hath these seuen properties noted. 2. Cor. 7. 11.

1. A care and thought-taking to liue holily and vprightly for euer.

2. A purging of my selfe before the face of God, desiring him from the bottome of my heart, to haue mercie vpon me for euery sinne I doe commit.

3. Thirdly, an indignation and loathing of all sinnes, both in my selfe and all others, as the destroyers of the soule.

4. A feare and trembling to offend my most mercifull Father my selfe, or to cause any other to doe it.

5. A desire to increase daily in his fauour, by killing vice in my selfe, and increasing in vertue.

6. A zeale and heart-burning, for his glorie in all things to be furthered, both by my selfe, and all meanes and waies I can by others.

7. A reuenging or punishing of my selfe for the sinnes I haue committed, by beating down my body, to cause me to haue lesse mind to commit them againe.

If thou findest these properties of true repen-

repentance in thee, and doest ware strong in them battle, thou maiest haue comfort that thou art a true member of Christ now, and that thou shalt be ioyned with him in ioy eternally hereafter: examine therefore thy selfe thoroughly, that thou be not deceiued, or that thy heart deceiue thee not, which is deceitfull aboue all things.

FINIS.